# SELECTED

# Letters

# OF

# MAHARSHI DAYANANDA SARSWATI

Published By :—

Raj Bahadur Ch. Narain Singh Pratap Singh Dharamarth Nyas
57-L, Model Town, KARNAL-132001
(Haryana)

# ADVERTISEMENT LETTER

OF

# Maharshi Dayananda Sarswati

Published By :—

Bahadur Ch Narain Singh Pratap Singh Dharamarth Nyas
57-L, Model Town
KARNAL 132001

Price : 6–00

# ACKNOWLEDGEMENT

Swami Daya Nand Sarswati, the greatest former of this age dedicated his whole life to the revival of Vedic Dharam. The letters of a great are the reflections of his mind and reveal his views on current problems.

It has long been my cherished desire to publish an english version of his letters. His letters are too numerous to be compressed into a small book. Hence some of the more important letters have been included in in this volume I express my thanks to Shri Bharat Bhushan M.A. G.D. for rendering into English these letters for editing this book.

I also thank the late Swami Dharma Nand Sarswati Vedic scholar for his masterly preface.

My friend and cousion Shri Rattan Lal B.A. Hons. L.L.B. went through the Manuscript and made suggestions and my thanks are due to him. I thank Pandit Ram Lal Shastri for proof reading and the Sugam Printers, Karnal for the timely Publication of this book. Paul Paper convertors of Karnal also deserve my thanks for making available the paper at concessional rates.

I am glad to present this book to the English knowing public at the centenary celebrations of the Satyarth Prakash at Panipat this year.

*Ch. Partap Singh*
57-L, Model Town,
KARNAL—132001.

श्रीयुत बेधरीजानम सिंहजी आनंदितरहे
चित्तहो दिल्ली उदयपुरसे कुशल वरेंगमा
जी देखि० चित्तौड़ में आनपहुंचे और अनगढ़
सेफाल्गुन वदी चौथ को देलि आमदीले
में बैठकर चतुर्थी दिने झाड़पुरा पुरान
मेवाड़ जिला० अजमेर तो फिर बड़ी कुशलता
से ८ कोश हैं आयगे और जो आग जलेतो
इसी पत्रसे देना - आगेहाल पहुंचि एक
स्वीकारपत्र राज० उदयपुरसे मुद्रांकित स्वीकृत
हुआ और उसमें अधीपती श्रीमानदिवाकर
हुए हैं बाकी सब समाचार जबउदेपुर आवि
दनहोगा और एकमान्य पत्र लीखेंगे और
२ छः शास्त्रों का पुस्तक २ विषय और मनुस्म
तिका सत्यार्थ तथा विदुरनागरादि ग्रंथ
६ कुरुक्षेत्र और अन्यमती लिखि पढ़ी
माजीने मुझसे पढ़ी - और रु० १२००) रु० रख
और एकदुशाला वेदभाष्य के सहायार्थ और
कुछ सत्कार दुशाला और रु० १००) रुपैया
रामाकुंवर कृपा चारीले और ५००) रु० रुपैया
श्रीलेख पुरके अनाथा श्रमके लिये और रु०
१००) रुपैया जमीने दर्शीकरनेका लीख-
खिलेको पारीतोषिक प्रदानकिया

मिती फा० शुक्ल पक्षी १२ संवत् १९३९ तदनुसार
तारीख ९ मार्च सन् १८८३ ई०

(हस्ताक्षर)

दयानन्दसरस्वती

महाराणा सज्जनसिंह उदयपुर को

महर्षि दयानन्द सरस्वती के स्वहस्तलिखित पत्र की प्रतिलिपि

महर्षि दयानन्द सरस्वती

महाराणा सज्जन सिंह

# PREFACE

Maharshi Dayananda Sarswati was one of the greatest men that the world has yet produced. He was an all round reformer who worked whole heartedly and selflessly for the betterment of the pepole in every field-religious, social, educational and political. In this book, the readers will find some of his important letters on religious, social, educational and national subjects addressed to his followers and admirers to guide them properly. Some of these letters were originally written in Sanskrit, many of them in Arya Bhasha (as Maharshi Dayananda Saraswati used to call Hindi) and some in English. The letters written in English originally by his assistants or admirers have been retained as they were, though in some of them the language used is very defective and un-gramatical.

Personal letters reveal the real innermost feelings and sentiments of a person. So, these letters written or dictated by one of the greatest personages of the world are very significant as they throw a flood of light on his innermost feelings.

The late Swami Shrdhanandaji, one of the greatest martyrs, Pandit Chamupatiji M.A. and Pandit Bhagvad Dutt ji, the well known research scholar, published a collection of the Maharshi's letters from time to time. Pandit Bhagvad Duttji took the greatest pains to collect and edit about 680 letters which were published in a book form by Shri Ram Lal Kapoor Trust, Amritsar, under the title of MAHARSHI DAYANANDA KE PATRA UR VIGYAPAN second edition in 1955. In this collection of some important letters translated into English by Shri Bharat Bhooshan M.A.J.D. Senior sub-editor, 'Samachar' the readers will find what a great zeal Maharshi Dayananda possessed for the propagation of the Vedic Dharma, Sanskrit and Aarya Bhasha and banning the slaughter of thc cattle.

Shri Bharat Bhoosan has translated into English some big books llke 'VEDON KA YATHARTH SWARUP' and 'ARYA SANSKRITI KE MUL TATVA' and 'VEDIC VICHARDHARA KA VEGYANIK ADHAR'.

He is also the author of a book in English poetry named 'WHISH-PERS' which has been very highly appreciated by English knowing public as its rewiew in many English magazines show. It was at the instance of Shri Chaudhary Pratap Singh Ji Rais of Karnal a liberal Philanthropist highly interested in the propagation of the Vedic ideals and teachings and a great devotee af Maharshi Dayanand that Shri Bharat Bhooshan undertook the English translation of this and the two other big works mentioned above. Chaudhary Pratap Singh Ji deserves all Praise for the publication of such useful works through his Trust. I am quite sure that this faithful English translation of some important letters and advertisements of Maharshi in simple and lucid style will be found to be very useful like his other works.

## IMPORTANCE OF THE STUDY OF SANSKRIT :

In one of his advertisements, the Maharshi writes : "I appeal to all the inhabitants of Aryavarta to work for the promotion of the study of the Sanskrit language in the ancient tradition. If the knowledge of Sanskrit is lost, it will be extremely harmful for the people. There is no doubt in it." (see advertisement letter No. 1).

In a letter addressed to Shri Madho Lal dated April 1, 1878 the Maharshi wrote "After fully understanding, it is proper for your to apply yourfelf to the service of humanity particularly your aryavarta. You should work for improving the existing conditions of the country with great devotion and love. You should consider the sorrows and joys of others as your own and try to remove their sorrows with sincerity. enthusiasm and zeal." (see letter No. 13).

These letters show Swami Dayanand's concern for the welfare of others. Letters abont cow protection and Aryabhasha (given in this book) are also very significant as they show how sincerely interested the Maharshi was in these matters.

## LETTERS TO THE MAHARAJAS :

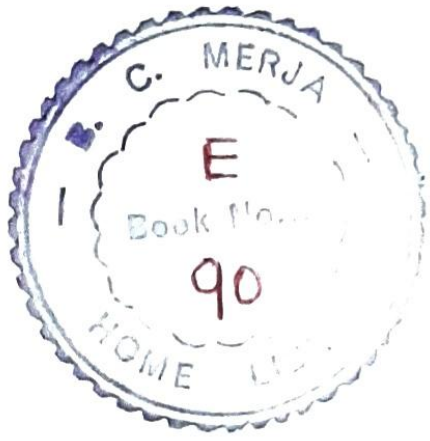
The letters addressed to the Maharaja of Jodhpur and other rulers are also very significant as they show the Maharshi's fearlessness and sincerity in improving their personal lives.

## CORRESPONDENCE WITH COL. ALCOT AND DISILLUSIONMENT REGARDING THE THEOSOPHISICAL SOCIETY :

Some of the letters contained in the book show that Swami Dayananda Ji was at first highly impressed by the apparent sincerity of Col Alcott and Blavastky regarding adoption of the Vedic Dharma and their agreement to make Theosophical Society as a branch of the Arya Samaj. But he was disillusioned when they began to say things contrary to the Vedic teachings. The Maharshi, had therefore, spurned their offer to be proclaimed as a world teacher.

Thus the readers will find that these letters (the important operative parts only from which have been translated into English) are very significant and useful. The foreigners not acquainted with Sanskrit and Hindi will particularly be benefited by reading English version of these letters. The translator and publisher deserve thanks for this useful work.

Dharmananda Sarswati
President :–World Vedic Council
Anand Kutir, Jwalapur.
(U.P.)



## ADVERTISEMENT LETTER
## Promote Study of Sanskrit

This is to request the British Sovereign of Aryavarta to induce people of this country to the study of sanskrit in the tradition of the ancient sages and saints. It will be profitable both for the rulers and the ruled.

I also appeal to all the inhabitants of Aryavarta to work for the promotion of the study of the sanskrit language in the ancient tradition. If the knowledge of sanskrit is lost, it will be extremely harmful for the people. There is no doubt in it.

I read Vedas and gaining some knowledge contained in it, went to the banks of the river Narmada to study the shastras.

In Mathura, I acquired the knowledge of grammar from Swami Viarjanand Ji who was a great scholar. I lived with him and cleared all my doubts. There I also got the opportunity to study and think over many ancient and modern books. Then I went to Gwalior where I pondered over all that I had hitherto read and studied. Likewise I travelled far and wide in the country and kept on reading new material and thinking over what I had read in the past.

Whenever doubts arose, I sought clarification from Swamiji and was satisfied with his replies. As a result of my study I was convinced that the Vedas, and the Shastras written by the sages and saints are true because nothing contained in them is impossible or improper. Without their study one cannot achieve true knowledge. The knowledge they contain is for the welfare of mankind. It is not possible to make a distinction between true and falsehood without such knowledge.

It is proper for everyone to get up early in the morning. After responding to the call of nature, one should go out for a walk in some open and pure place. There is some secluded corner one should repeat the Gayatri Mantra with full concentration on its meaning.

After this one should pray to God thus : "May with Thy grace, O Lord, we become pure and apply ourselves to the pursuit of

"Dharma" and acquisition of Good qualifies. It is only with The grace that all good things happen in our life. With Thy mercy, may we follow Thy instructions, acquire good qualities and firmly establish ourselves in Thee with full faith."

Then comes the time for devotion. One should concentrate one's senses, vital breath (Pranayam) and "Jivatma" and sitting in a yogic posture, meditate on God and lose oneself in the bliss that comes from the union with God.

I am realy sorry for this Aryavarta. There was a time when several sciences prospered in it and people lived in great comfort. Many sages and saints were born in it. There have also been kings who lived and ruled in accordance with their "Dharma" who never showed any undue favour to anyone.

But now this country has become so bad that no other country seems like of it. So, it is my suggestion to all to give up what is "bad" and follow the "right". I also appeal to the foreign sovereigns in India that they should induce people to study the Shastra written by saints and sages and also the commentaries on Vesad written by them they should also encourage them to know their correct meaning and mould their conduct accordingly. This is the only way to improve the lot of people of this country. There is no other way. It is also essential to study the Sanskrit language which is most natural and eternal for the progress and welfare of Aryavarta. Its progress is not possible through any other language. Other languages should be learnt only in proportion to their usefulness. For acquisition of knowledge, Sanskrit should be top-priority.

It is very bad for a king to be an idiot. But it is equally bad if those ruled are idiots. It is not honourable for the king to rule the country full of idiots. What is honourable for him is to rule educated, righteous and intelligent persons. The king should help his subjects to become so.

The king should so frame laws and the subjects should so adhere to them that the kingdom may be free from the evils of gambling, theft, adultery, child marriage and ignorance,

No law should be contrary to "Dharam". Dharam means justice and justice means complete impartiality. Knowledge protects "Dharma" because it is throuch knowledge alone that one can make a distinction between right and wrong; between what is in one's intsrest or against it.

So my prayer to God is: "O God, Thou who art absolute existence, consciousness and Bliss, infinite, absolutely pure and free from bondage, Dispenser of justice, Omnipotent, Unborn, Eternal and Immortal and Indwelling spirit, Creator and Upholder of the whole world, Ocean of mercy, show mercy to us so that we may gain the knowledge contained in the Vedas and other Scriptures."

## The Name Arya Samaj Most Appropriate

(From letter to Gopal Rao Harideshmukh
dated 12th February, 1875).

Have you started Arya Samaj by this time or not ?
If you, have not, do so soon.

No time should be lost in starting a noble work.
The name Arya Samaj is most appropriate because it will be free from all blemishes.

The name will incorporate the sense of eulogy, prayer and devotion and all other noble deeds,
The name "Prarthana Shamaj" will be defective.

Prarthana means praying (a verb) and "Samaj" means "Society". How can there be a praying society. Even then it will give the idea of a society devoted merely to praying to the exclusion of eulogy and devotion for God and other noble deeds.
We should, therefore, name the organisation in such a way that it is not open to any objection.

## Pundits Acknowledge Swami Ji's Scholarship

(From letter to Gopal Rao Harideshmukh,
dated March 16, 1875).

Pundits in Bombay had spread the rumour that I do not have a good knowledge of Sanskrit Grammar. On hearing this a metting was arranged to discuss questions relating to sanskrit

grammar. There pundits attended the meeting. When the discussion on grammar started, the pundits were flabbergasted and were completely silenced. The spectators forced those pundits to acknowledge my knowledge of the grammar. Then I asked the pundits to take down some questions on sanskrit grammar and bring their replies with appropriate proofs. Since then everyone has developed a lot of confidence in me.

●

Advertisement Letter.
(20th Novembsr, 1876)

## Commentary on Vedas Unique

I huve started writ'ng commentary on all the four Vedas. The commentary will be both in simple sanskrit and Arya Bhasha (Hindi) which belongs to the Central India including Kashi and Prayag.

My style of writing in Sanskrit will be so simple that even a person with very little knowledge of this language will be able to understand the meaning of the Vedas

I started this commentary on August 20,1876 I have already completed the commentary on 10,000 Mantras by December 1,1876. I make commentary on a minimum of 50 and a maximum of 100 Mantras daily.

This commentary will be unique in the sense that there will be nothing without a proof, nothing based on mere fancy. All that I write will be supported by evidence from the ancient scholars of the Aryavarta who knew Vedas, who were truthful, self-controlled and righteous; whose mind was fixed in Brahma and whose only desire was to benefit mankind.

The works of such scholars include "Kalpa Vyakaran", "Nighantu", "Nirukta", "Chhanda" and "Jyostish"—the six parts of the Vedas; Aitereye, Shatpath, Sama and Gopath—4 Brahmans of the Veds—Purva Mimansa, Vaishashik Nyaya, Yoga Sankhya and Vedanta—Shastras; "Ayurveda", "Dhanurveda" "Gandharvaveda" and "Arthveda"—Upavedas; and Kena, Kath, Mundak Mandukya, Taittereya, Aitereya and Maiereya— Ten Upnishads.

I have drawn on lectures on Vedas by the saints and sages totalling 1127 which are known as branches (Shakhas) of the Vedas.

This commentary will reveal the true meaning of the Vedas. It will dispel all false notions about the Vedas propagated by some scholars. When people know the true meaning of the Vedas, they will leave falsehood and embrace truth. I have no doubt that this will bring happiness to all. If the readers give proper thought to my commentary and mould their lives accordingly, they will achieve "Dharma", "Artah", "Kama" and "Moksha".

## Will ir g to Translate White Yajurveda

(From letter to Gopal Rao Harisdeshmukh dated 6th June, 1877)—Original letter in english.

I am willing to follow your advice, and ready to translate white Yajur Veda as you wish. But in this case I will stand in need of two pandits more and the printing Charges will also get increased for the double issue of the work every month. Therefore you can yourself think over the matter properly and inform me of your final opinion on the matter so that I may employ two more writers and start to translate the work with certainty. I have every reason to believe that the darkness of ignorance in India—which has reduced the people to such a low condition in which they seem still careless will one day be banished away; if the sun of civilization shines and the true knowledge of Vedas is diffused over the country.

Noble and high spirited persons like you and your companions only can be expected to undertake this mighty work for the public good and though such souls are few in number but their rarity is better than their abundance.

I wish that Shyamji Krishna Varma should come to me for some time before starting for Oxford. I wish to give him some of the most important hints on Vedas which are necessarily required for him. He must not care for his expenses or anything else and I will furnish him with all necessities indeed. In my opinion his going to England is very useful for him but let me know what is your opinion about the matter. I will also write directly to him.

# Comment on Veda Bhashya Sought

(From letter to R. R. Gopal Rao Harideshmukh dated November 28th, 1877)—Original letter in english.

The accompanying is a specimen of my Veda Bhashya (which is to be commenced and published soon) showing the style and made of dividing the interpretations of the texts into peculiar ways for the facility of its readers. I will do my best to disclose all the most difficult points into plain Sanskrit and Devanagari so that even the boys of insufficient knowledge will be able to understand them without any help.

Please see to it yourself first and then circulate it in Ahmedabad and Bombay etc., for approval of the people,

I hope you lose no time in doing so and in communicating your final opinion to me either to keep the style or change it into another better one.

# English Version of Vedbhashya Not Now

(From letter to B.H. Chintamani, Bombay, dated 16th January, 1878)—Orig nal letter in english.

With the consent and united opinion of Moonshi Inder Mani (a famous learned of Arabic and Persian) and other experienced persons of N.W. Provinces, I feel it necessary to inform you that the Veda-Bhashya must not be translated into English or Vernacular before reaching its completion because of translated into English or Urdu then it will weaken the hearts of the people to study Sanskrit, thinking that they would be able to gain their object either by English or Urdu without caring for Sanskrit and Bhasha, Under such circumstances, we need not try to translate the work into English or Urdu which instead of producing any good result, will bring forth something wrong in the end.

Let the Bhashya first be reached its completion in pure Sanskrit and Bhasha only, afterwards, if it would be thought proper to translate into other languages, you all would get liberty to work according to your wishes with the view of benefit to the world.

# Reward Now And Here

(From letter to Madholal dated 28th January, 1878)

It will be indeed a pleasure to meet you in Bengal after my return from Punjab. I am very happy to note that you have a desire to work for the benefit of your countrymen and you are making efforts in this direction. May the Creator of this Universe endow you with health and prosperity. I cannot describe my happiness to know that you want to improve the condition of your country. There is no doubt that you would get its reward in this very life.

# Secret Of Success

(From letter to Mool Raj dated 24th March, 1878)

If work is performed at its proper time it brings success. This is why it is considered to be a characteristic of a wise man to do work when it is due.

ADVERTISEMENT LETTER

(Undated)

# Study Of Grammar Essential

The study of grammer is necessary for the promotion of the sanskrit language.

The Grammar books popular today are :—"Kaumudi", 'Chandrika', "Saraswat", "Mugdabodh" or "Ashubodh". They neither give correct knowledge of the subject nor help in the study of the Vedic literature.

One cannot learn sanskrit without the study of the Vedas and the ancient aryan literature. One's life cannot be deemed as fulfilled without their study.

I wish to write "Ashtadhyayi" in simple sanskrit based on Panini's grammar "Ashtadhyayi Mahabhashya" and also Vritti in Arya Bhasha.

I feel if a book of 48 pages is printed from Bombay on the same pattern as my Vedic commentary every month in 24 pages, people will greatly benefit. But this will entail an expenditure of thousands of rupees and also great labour.

Before I start this venture, however, I would like to know the opinion of all the lovers of knowledge. Please do send your opinion.

●

## Keep on Working for Arya Samaj

(From letter to The Secretary and Members of Arya Samaj dated 26th June, 1878).

Continue to work for the promotion of Arya Samaj now that you have undertaken this great work. There will be great benefit and happiness on completion of this work. The Arya Samaj here is progressing very well. Many respectable persons have become its members.

The Pundits here had decided to hold "Shastrartha" (discussion) but when they came to the Samaj, they neither said anything about it themselves nor did they reply any question relating to it. They went away after showing their faces.

The people here who were on the side of Christians, spoke ill of Arya Samaj before administrators. But the Truth prevailed and now they dare not condemn the Arya Samaj,

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ADVERTISEMENT LETTER
(Undated)

## WHAT I BELIEVE

I believe only that which is in harmony with the Vedas and nothing else. In the "Satyartha prakash" and the Sanskarvidhi written by me, there are ample quotations from "Grihsutra" and "Manusmriti".

I have given those quotations only to acquaint my readers with the views contained in these books. I agree with only those views which are consistent with the Vedas and I reject the rest. All the comes from Vedas is acceptable to me because I consider Vedas to be revealved by God.

I also acknowledge that as "Praman" (Proof) which is stated in the shastras in accordance with the vedas from the time of Brahma to Jaimini.

What has been printed in line 21 of page 42 and also in line 21 of page 47 about "Tarpana" and "Shraddha" is because of the oversight of the proof readers.

I believe that it is the prime duty of children to please and satisfy the living parents by their devoted service and that there is no use to do anything for them for this purpose after they are dead.

Neither it is possible for the children to send anything to the dead parents nor is it possible for them to receive anything from anyone.

All this proves that to render service to the living parents is 'Tarpana' or Shradha" and nothing else.

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(13)

## Service to Others is Dharma

(From letter to Madholal dated April 1, 1878)

After fully understanding these rules (of Arya Samaj), it is proper for you to apply yourself to the service of humanity, particularly your Aryavarta. You should work for improving the existing conditions of the country with great devotion and love. You should consider the sorrows and joys of others as your own and try to remove their sorrows with sincerity, enthusiam and zeal.

In benefiting others lies the greatest "Dharma"

This is what has been ordained in Vedas and this is what the saints and sages followed themselves and taught their progeny for the progress and prosperity of the world.

This teaching which is true and eternal is in accordance with the dharma.

It is from this country alone that the knowledge and happiness spread to other parts of the world because of the Vedas which are eternal repository of all knowledge.

(14)

ADVERTISEMENT LETTER

## Dharma Can Restore Past Glory

Have you not heard that people from Brahma to Jaimni, from Manu to Maharaja Yudhisthir acted according to the Vedic dharma and consequently enjoyed the pleasures of great knowledge? That they travelled by aeroplanes and spread knowledge and practised dharma and lived in happiness?

It is very surprising that though all these things like the sun, the moon, the sky, the earth have remained the same, but the condition of we Aryas, has much worsened.

O men, just pause for a moment and think. Can that which results in sorrow be "Dharma" or that which results in happiness be "adharma" (sin)?

The reason of our present condition is that we act against the teachings of Vedas. We can restore our past glory only by acting in accordance with the teachings of the Vedas.

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(15)

ADVERTISEMENT LETTER

## Clear The Dues Please

It is encouraging to note that the number of subscribers to the Vedic commentary has considerably increased. It is only with the help of these subscribers that it has been possible to undertake this work.

But it is a matter of great regret that some among these generous subscribers have not cleared their dues despite the fact that it is not difficult for them to pay their subscription. It is proper for these persons to remit their dues soon after reading this advertisement.

Though we are sending this issue to all, we wish to inform all our subscribers that unless old dues are cleared, we will not send them the sixth issue. We will also publish the names of all defaulters in the next and take appropriate action to collect the dues.

# BOOKS BEFORE THE SCHOOL

## (From letter to Babu Madholal dated 24th April, 1879)

I have great pleasure to hear of your intention for opening a Sanskrit School, but before you take this more advantagenous work in hand, I ould be informed as to what arrangement you have made about the standard of various sciences to be studied at the school, have you get all the necessary books ready, I think not ! I mean to say that before you go into the work, you should have first all the books printed.

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(17)

# ONE GOD, ONE RELIGION

## (From letter to Henry S. Olcott president of the Theophical Society, dated 21st April, 1878)

We agree with your opinion about the merits of the Christian religion. Even as God is one, even so His religion should be one. The adoration of one God and the carrying out of His universal commandments contained in the true and eternal Vedas follow the rules of Good conduct practised by wise and learned sages. These rules stand the test of "pratyaksha" and other "pramana" and are in conformity with the law of nature, the dictates of conscience and of "dharma". No doubt that such principles as speaking the Truth upheld by all religious are conducive to the welfare of mankind and should be followed by all.

What are opposed to the Vedic teaching are such deceitful, delusive, selfish and unrighteous ideas of men which would have people believe that God can incarnate Himself, that the dead can be brought to life, that the lepers can be miraculously healed that mountains can be lifted up, that the moon can be cleaved in two and so on.

Such ideas based on "adharma" are produetive of differences and disunion among brother and brother, destructive of happiness and harbinger of pain.

When will the true eternal religion, worthy of being followed by Aryas, become, by the grace of God, the religion of the human race ?

Our prayer to God is that this may happen soon.

(18)

# ON WORSHIPPING GOD

## (from letter to Col. Henry S. Olcott)

I have already set forth in my introduction to the commentary on four Vedas as to how God should be worshipped and contemplated. Since you have expressed your desire to know about this in your letter, I am briefly explaining it to you.

Having established one self in a pure place and rightly settled the "pranas" and the senses in the atma (soul) one should worship and adore God through stuti, Prarthana and Upasana each of which is of two types – Saguna and Nirguna.

Wherever the Great Architect has been praised for His skill and worship, know that in such places "saguna stuti" is ment.

See for instance, the 8th mantara of chapter 40 in Yujurveda: He who is all pervading the Eternal Creator of the Universe, possessing infinite power, endowed with justice and other attributes, the Omniscient Being, who knows all hearts, Omniscient and over-spreading all. Uniformly permeating all things by virtue of His power to unite—He, the Lord, imparts real knowledge to men through the Vedas".

This is the way to conduct the "saguna stuti" of God.

The following Mantra from Chapter 32 of Yujurveda provides an istance of what is Prarthana :

"O Lord, Thou illuminater of all, the understanding which the devas or the wise long for and possess, the same do Thou bestow up me".

Praying for knowledge and wisdom and all good qualities is Saguna Prarthana.

The instances of Nirguna prarthana are to be found in Rigveda 1-104-8 and 1-114-8 :

O Rudra : Thou smiter of foul diseases of fault and of sinful men, do Thou, by Thy mercy, protect us. Do thou never separate us from Thy blissful Self, from Thy knowledge and love, and from the righteous disposition which is the fruit of the carrying out of Thy commandents, and may we also never cease to think of Thee. Do not, O Lord, separate our good things from us : our food: our corn etc. Do not, O Lord, ever afflict us with fear in the womb and let not the means which promote happiness, be ever beyond our reach.

O Rudra, Thou who metest out to the unrighteous the just rewards of their deeds, do not Thou separate us from the society of the good, who are superiors in knowledge and in age; do not separate us from our little dwellings, do not deprive us of true teachers and heroes, do not remove us from the company of individuals who are affluent in wisdom in strength, and in excellant qualities, even from the company of protectors and preceptors and let us not be estranged from the sciences which secure honour and distinction. Do Thou preserve us of the health so that we may ever be engaged in obeying Thy behest." "O Lord ! Thou destroyer of all ailments, do not Thou deprive us inperfect health, sound physique, of cows and horses, fast-going horses and of warriors and heroes who are well-wishers. We, shall, by carrying out Thy commandments, ever worship Thee, Thou Absolute knowledge."

Let me now explain the characteristics of Saguna upasana.

The contemplation of the Just, Merciful, Omniscient all Illuminating, all pervading Lord, the Knower of all hearts, and following His commendments is called upasana.

To realise God as a Being who is above the reach of pain, and free from defects, who is indestructible and unconfinable, who is free from birth and death, whom cold, heat, hunger and thirst touch not, who is not affected by sorrow, affection, intoxication and jealousy, who has neither shape nor taste, nor smell nor touch, and so on; and to perceive by a further realisation, that this being by virtue of His Omniscience, witnesses all our actions, and commission of all evil acts, etc—this is called Nirguna upasana.

You should further the well being of others by imparting them knowledge, following justice in your dealing with them, leading a life of activity and adopting an attitude of friendship to all.

That which possesses consciousness is the Jiva (soul). Consciousness is the characteristic of the soul. It is formless and indestructible. It was never born, nor will it ever die. This subject has been thoroughly discussed in the Vedas and in the works by the Aryas (Arya Scholars).

It is by the study of the various methods set forth in the Vedas and shastras and by a practical knowledge of these methods that the true nature of the soul was realied in ancient times, can be realised at present and is possible of being realised in future.

When the soul leaves the body, they say, it is dead. But this death means nothing more than the separation of the soul from the perishable body. The soul after casting away one body, roams in space and in accordance with the Divine Law of punishment and reward, puts on another body As long as it floats in space and stays in the womb, it acquires no special knowledge. This state of the soul does not differ in any way from the state of sleep or stupefaction.

If the diembodied soul possessed the power of talking, of knocking at doors, and of entering the body of another person (as it is asserted it does), why then cannot it acquire a dearly loved place, wealth, body, dress, food etc. ? Why cannot it reclaim, or apper to the beloved wife, the son, the father, the brother the friend, the servant ? Why cannot it obtain cattle, conveyance etc ?

If anyone should assert that the spirit would come if it were summoned with concentrated effort, we might ask how is it that it does not come to the bereaved family members who are thinking of the deceased day and night ? If some one should assert that it delights in avoiding its own relatives and in seeking strangers, no one would believe him for while one loves his kith and kin, he does not feel attached to strangers.

The embodied soul, on its Separation from the body, is called 'bhut' and so long as the lifeless body is not creamated, it (the soul) is called "pret".

In the line ISHWARAENA SAMAH KASHCHIN NA BHUTO NA BHAVISHYAT as well as in Manu Smriti (5-65) the words "bhut and "pret" occur. In these words "bhut aud pret mean the past and the soulless body." That you call bhut or pret is nonsense, according to shastras. For these are unrealities, mere illusions without substance. There is not the least doubt that these are mere chimeras of a heated brain and nothing else.

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( 19 )

## ABOUT OLCOTT AND BLAVATSKY

### (From letter to Babu Madho Prasad dated 7th May, 1879

I wish to disclose to you the happy news that H.S. Olcott and

H.P. Blavatsky who had corresponded with the Arya Samaj from the U.S.A. met us in May in Saharanpur.

Their ability and goodness which were apparent in their letters, appeared to be still more when I met them.

We had the opportunity to be in each others company for two days in Sharanpur. All the members of the Arya Samaj honoured them properly. People were very happy to hear them. They accompanied me to Meerut. There also the members of the Arya Samaj welcomed them with great honour. A series of lectures was also arranged which made everybody very happy. For four days in succession, the rich and the poor, attended these lectures regularly. Whatever doubts the people had were properly cleared. The American dignitories convinced everybody that the source of all knowledge and goodness was in the Vedas; and that all that was contrary to their teachings was only hypocrisy.

They left for Bombay on May 7. I will stay here for some more time.

This meeting with these Americans will result in the progress of the people living in Aryavatta.

As proper cure along with good medicine oures a disease immediately, so also this meeting will help cure the disease of falsehood and spread the message of Vedas.

The conduct and nature of these Americans appeared to me to be very pure because they are whole heartedly devoted to establish the faith based on the Vedas.

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( 20 )

# NAME OF JOURNAL SUGGESTED

## (From letter to Col. Olcott dated 13th July, 1879)

## Original in English

Your proposal for publishing a monthly journal is very sound. I only add a little to the name you have already proposed. My object is that the name will convey to the subscribers that joint attempts or ventures are made in the paper—this may perhaps cause a great influx of subscribers. Call the journal by name "The Theosophist or Aryaprakash

The date of the foundation of Arya Samaj you can get from Bombay Arya Samaj. The object of this Samaj is that all mankind.

1) give up bad ideas, deeds and habits.

2) and take hold of good ideas, deeds and habits. Guna, karma and svabhava through the ancient (Veda vidya) (2) God creation.

3) After the question with regard to my life, I should say that at present, I am not quite prepared to undertake so long a business. I shall give you a brief account of me after some time. I shall do this work my self or have it done directly under my own eye (supervision).

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( 21 )

# SOUL SURVIVES DECAY

## (From letter to M Blavatsky dated 31 July) Original in English

After death man's or any one's "Atma" lives in air (Vayu) according to the sins and virtues of the departed soul. God allows the transmigration or new life. When there is small proportion of sins and numerous good deed, the soul gets a body of highly educated man or "deva" in proportion to good deeds, and after having the vidvan body, ascends to Moksha or becomes free of sorrow and troubles. When sins and virtues are equal, thdn soul gets a man's body. When sins virtues decrease, the soul—is sent to lower creation and vegetable world.

The Jiva or soul suffers for the increased quantity of sins in the bodies of lower animals or in form of trees, plants etc, and afiar a lapse of time when sins and virtues again kick the beam equally, then the soul again gets a human body.

In the samemanner "Vidvan" after the enjoyment of blessings in deva life, becomes man again, when the virtue and sins are in equal proportion,

Sins and virtues are of various stages and degrees.

The inferior or superior body is given according to their proportion both in the brute creation and human being as well as of deva,

The Mukta Jiva enjoys eternal happiness till mahakalpa (36,000 times creation and destruction of the world) and comes into the human body again and transmigration goes on again, according to good and bad deeds.

2) The first rishis were Adita, Vayu, Agni and Angira

The Omnipresent (Sarva Vyapka) God inspired the sacred Vedas into their atma. "Nothing like a Heavenly book coming from Heaven and sent by God through His Messenger." This is detailed at length in my Ved Bhashya from the very beginning (Vide Anka I, & c.,). You can have it read to you. All such things are discussed at length in my books both in Sanskrit and Bhasha, which see,

3) The verbal prayer as practice is to teach others but for ones own good it should be done internally,

4) (a) In order to obtain the advantage of Diksha and yoga, company of the learned (vidvan ka sang) Atma ki pavitrata (purification of soul) and 5 (pratyakshadi pramana (the essence and reality of the universe) one is to practice.

The practitioners are allowed to embrace the deeds which are to help in the matter, the contrary to be rejected—(see Upasanaprakarna in Veda Bhumika 9 anka),

b) The soul in human body can perform wonders. By knowing the properties and formation of all the things in the universe (between God and Bhumi (earth)—a human being can acquire power of seeing, hearing, &

c) for distant objects which generally is unable to attend to.

You can write articles on any subject; but first consult my books and write cautiously in their light. The contrary or the offspring of your own brain will have to be answered by you; if criticised.

Yours.....
(sd/—).....

P S I received the other day under cover of Col. Olcott's letter 9th July ——Letters from :—

i) **Peter Davidson Scotland (13th June 1879)**

I shall send answer to Peter Davidson in English as you say. The others will be replied in Hindi.

In these matters I shall take steps according to your suggestions. With regard to your enquiry of translating Veda-Bhasha into English and publish it into your journal, I am of opinion that :—

i) It is an uphill work to translate faithfully one language into another—and if at all possible the translator should be equally learned in both languages. My Bhasha version is not like common vernacular; word for word of Sanskrit is translated in Bhasha. A most competent man both in English and Sanskrit is required to translate my Veda-Bhashya-and that even not quite to the mark.

2) Unless I hear the gist of translation thus made in English-~~my~~ I cannot be satisfied of its accuracy and I have not time enough to do this.

If you can manage to keep the translator with me it is possible that at leisure he can read it over to me and have it rectified where necessary —and where he might be unable to understand, he can ask its explanation from me,

3) Supposing all these arrangements can be successfully made-the greatest drawback then is that the Aryan (English student) community of India will, on the appearance of English translation of my Veda-Bhashya give up ~~the~~ the Sanskrit and Hindi studies which they are so vehemently pursuing now a days in order to enable themselves to read Veda-Bhashya and which is the chief object of mine. Of course English translation will be great service to European scholars.

4) This will lead to the dimunition of the number of subscribers of Hindi Edition of Veda-Bhashya and cause a great start in its publication. This will result very probably in the stoppage of the Hindi version altogether. The treasure whence you wish to take will exhaust. The final result will be the total destruction of both Hindi and (Sanskrit) English will thus be a favourable issue ? It is not my desire to prohibit you from translating, as without the English translation the European nations cannot catch the true light. But first consider the above points.

First of all the four Vedas should be expeditely translated. I have estimated that it will take 10 years for me at the persent rate for the

translation of all the Vedas. It is most important to finish them

Please answer all the points.

Your's..... .....

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( 22 )

ADVERTISEMENT LETTER

# CONDITIONS OF SHASTRARTHA

1) The four vedas will be the ultimate judge (or authority) in this shastrartha (religious debates or discussions) i.e , whatever goes against the vedas would be considered "false" and whatever is in harmony with them, will be deemed as "true".

2) When there is any difference of opinion with regard to the interpretation of any vedic word, that meaning will be taken as authentic which is supported by the meaning given by the sages and saints of the yore from Brahma to Jaimini and not others. The criteria for the test of what is true will be (1) its conformity with the vedas (2) its corroboration with perception and other proofs (3) its harmony with the conduct of the righteous and absolutely truthful persons (4) its consistence with the purity of the soul.

3) Each party should have 50 participants consisting of well-mannered, righteous and intelligent persons.

4) Each party will bring 100 persons to witness the shastrartha. Their entry would be strictly be passes to be issued before the shastrartha.

5) Each party would advance proofs in support of its arguments in writing or orally.

6, Each party would proceed further only after dictating its questions or answers in the stipulated period and not otherwise.

7. Three writers would take down whatever is stated during the shastrartha by either side. After the shastrartha is over, one copy each

duly signed by representative of either party would be given to you, me and the government respectively so that nothing might be added afterwards.

8. The period of ten minutes suggested by you is acceptable to me but it is proper to allot two minutes for a question and eight minutes for its answer.

9. Only you and I shall have the right to speak, dictate or have anything read out during the discussion. Other participants will only hear with attention.

10. The venue of this shastrartha would be where I am staying at present—the bunglow of the treasurer as it does not belong to either of us.

11. The subject of the shastrartha would be condemnation of idol worship and the stand taken by Puranas of this issue by me, and its support by you.

12. Both sides would be willing to accept truth and reject falsehood and avoid utterance of indecent or harsh words, obstinacy, perversity anger, partiality, fear or hesitation.

13. The shastrartha would not be closed till the condemnation or support of any subject under discussion is completed. On the other hand, it would continue daily because it is the main principle of the learned that they never give up anything half way till any action, once started, does not achieve fruitation.

14, Either party would make police arrangements to ensure that no ill bred person might succeed in disrupting the discussion,

15 From the day the discussion starts, the timing will be from 5 p m to 8 p m daily,

16 I will speak one day and you will speak the next day, One who opens the discussion on a particular day would also speak on the conclusion of the discussion,

( 23 )

# MAGISTRATE'S ORDER QUESTIONED

(From letter to Magistrate of Kashi dated)

Will you kindly take the trouble of telling me.

I shall also be grateful if you could inform me how long this order will remain in force.

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( 24 )

ADVERTISEMENT LETTER

# NO SIMILARITY IN DUCK & SWAN

Shri Tarachand Sharma has published an advertisement saying that the scholars of Kashi want to have shastrartha (discussion) with Swami Dayanand.

While there is nothing to doubt this advertisement, this is not the way the cultured scholars write.

I am really wondering if a person repairing shoes calls himself a scholar, what simile could be used for those who are real scholars !

Is there any comparison between the duck and the swan ?

Even an idiot will acknowledge that truth cannot be established without the assembly of real scholars for this purpose.

In Kashi there are two great scholars—Swami Vishudhanand Saraswati and Balshastri I am willing to meet any one of them for shastrartha There is no justification or need for anyone else to put in such advertisement.

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( 25 )

( 25 )

# NO LECTURE WITHOUT WRITTEN ORDER

(From letter to Lala Mulraj dated February 16, 1880)
Original in English

The Lieutenant Governor has as yet sent us no reply. The Magistrate Sahib verbally tells us to commence lecturing, but shrinks from giving the order in writing.

Ws have come to know that the Lieutenant Governor forwarded our application to the Magistrate for his remarks and the Magistrate returned it (about one week ago) saying that he had stopped the lectures on account of the Muharram procession, fearing a quarrel may not arise. We expect to get a reply in a day or two. We have not thought it proper to commence lecturing without a written order of the local Government. This will settle the matter once for all.

We will commence our series of lectures with great earnestness. The press has been started and named Vedic Press. A notice to that effect is sent separately today.

( 26 )

# QUESTIONS AND ANSWERS

(From letter to Raja Shiv Prasad dated 22nd, April, 1880)

| **Your Questions** | **My Answers** |
|---|---|
| What is your belief ? | Vedic |
| What do you regard to be Vedas ? | Samhitas |
| Don't you regard Upnishads to be Vedas ? | Except Ishopanishad I do not consider other Upnishads to be Vedas. All other Upnishads are Brahman granths. They are not revealed by God. |

Why don't you consider Brahmans to be Vedas?

Because only that which is revealed by God can be called Veda and not which is written by any person.

All the Brahmanas have been authored by saints and sages. Only Samhitas have been revealed by God.

What has been revealed by God can be accepted with full faith and belief because God is Omniscient; what has been written by any person cannot be acceptable in that way. I accept only those Brahmans which are in accordance with the Vedas; I don't accept others which are opposed to them. Vedas are self-evident but Brahmans are not. The Brahmans, which are oppossed to Vedas, can be rejected but Vedas even if they be opposed to Brahmans cannot be rejected on this account because Vedas are always worthy of acceptance by all.

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( 27 )

# NO ADVANCE PAYMENT TO WORKERS

## (From letter to Bakhtavar Singh dated 18th July, 1880)

Don't give any advance money to any servant. Even if you do, deduct the money those given- either in full or half—from his salary next month. Don't do any thing under pressure from anybody.

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# MATTER OF PUBLIC INTEREST

(From letter to Babu Mulraj dated 27th July, 1880)
Original in English.

I have a mind to address our Government on a matter of public good. It is also intensely by hundreds of men, who attend my lectures, and it is that Goverment be moved to pass a regulation by which children of widows be entitled to claim and obtain their rights of the property, both movable and immovable, of their parents, and that any one trying to injure the widow in any way be made liable to punishment by Government.

The results which I anticipate from the above are, that lives of thousands of children will be saved, miscarriages shall be minimised or stopped. Niyog or remarriage of widows will thus be introduced at las & c &c &c. (sic) But this is a work not to be dealt with by men of ordinary abilities. I, therefore, leave the matter to you and ask you to frame regulations worthy of the subject, giving everything requisite in detail. I hope you will agree with me and do the needful. I have given you only the hints, you have to think upon and frame what is called a law, complete in all respects, having sections, clause, & c, for every part of the point. The complete draft regulation may by sent to me as soon as it is ready for submission under my signature to the Government, but the sooner it is done so much the better.

There is a piece of bad news too which requires your advice, and considerable efforts which it may be worthy of. I think you know well Munshi Indra Man of Muradabad. He is now president of the Arya Samaj there, and a personage of unrivalled excellence. Now, he is universally known and it is useless to enter into detail as regards him. The Mohammadans are his great enemies and have always been playing tricks to injure him but in vain. They have succeeded this time to mortify him to the very soul, and that injury is not to him alone but to all the Aryas.

History of the case stands thus that a newspaper, called Jam-i-Jamshed of Muradabad, published an article on 16th May last stating that Munshi Indra Man, enemy of Islam, had published some books in these days against Mohammadanism which will give rise to a general disturbance in the Mohammadan community, and that he will lose his life by similar acts one day or other. It is not known how the Magistrate and Collector of the city allowed him this liberty. Now I solicit the Government to order destruction of the books he has published and abolition of the press.

The said newspaper was laid before Government (I mean H. E. The Lieutenant-Governor) and enquiry made through District authorities, which unfortunately resulted on 24th instant in the infliction of a fine of Rs. 500 on Munshi Indra Man and the confiscation of all his books without any due enquiry into the matter. As the matter is a great concern not only to Munshi Indra Man but to our country and to all of us, I, therefore, ask your advice in the matter as how to proceed. In the mean-time, arrangement will be made to prefer an appeal in the case. Early answer with full directions as to proceed in this critical matter is requested.

I have yesterday received a letter from a gentleman of Germany accepting instructions of our countrymen in any act they like (sic). This is a good chance indeed, and if you like to allow your brother to try his fortune. It is all that I want. Any other Aryan worthy of the task, will also be welcome Full particulars as to expense, voyage, & c., &c., will be communicated to you at leisure time.

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( 29 )

# WILL & TESTAMENT OF SWAMIJI

## (Dated 27th February, 1883)

I. Swami Dayanand Saraswati, do give authority over my entire property, i. e., clothing, books, money, press etc. to a

society of twenty three Aryan gentlemen in accordance with the rules given below and constituting the same Society as adhishtatha (Manager) for the purpose of applying the said property to works of public good to execute this deed that it may be of use as occasion requires. This society is designated the Parcpkarini Sabha, of which the under-mentioned twenty three gentlemen are members. Out of them, the President of this Sabha being

(1) Shriman Maharaja Dhiraj Mahi Mahendra Yavadarya Kul Divakar Maharanaji Shri 108 Shri Sajjan Singh Ji Varma, Dhir Vir, G.C.S.I., Maharana of Udaipur, Raj Mewar.

(2) Vice President—Lala Mulraj, M.A., Extra Assist. Commissioner, Vice President, Arya Samaj, Lahore, born at Ludhiana.

(3) Secretary—Shriyut Kavi Shyamal Dasji, Udaipur, Raj Mewar.

(4) Secretary—Lala Ramsaran Das, Rais, Vice President, Arya Samaj, Meerut.

(5) Assistant Secretary—Pandya Mohanlal Vishnu Lalji, residing at Udaipur, born at Mathura.

## RULES

The aforesaid Sabha, as it at present and in time of difficulty does according to the rules, take care of me and all my property and applies it to works of general good, so shall it continue to do after me, viz., after my demise also, in the like manner :

(a) in the dissemination of the Vedas, Vedanagas and other like sastars, i. e., by fostering the commentary, study, teaching, hearing and publication of these.

(b) The teaching and preaching of Vedic Dharma, by organising a body of teachers and lecturers to work in India and other countries, so that truth may be accepted and falsehood rejected.

(c) The providing of means and institutions for the protection, maintenance and right training of the orphans and the destitutes of India.

2. This Sabha, as it is in my life-time making all arrangements, it shall after my death also, in like manner, depute one of its members every three or six months to examine and check the accounts of the Vedic Yantralaya. The said member shall, after examining all the items of receipt and expenditure and the stock, affix his signature thereto and shall inform by letter every member of the Sabha of his having done so In case he notes any defects or improvements in the management he shall send information of the same to every member with any suggestion that he may have to make On getting the information it would be proper for every member, to submit his own opinion in writing to the President of the Sabha The President shall make the necessary arrangements, in accordance with the opinions of all the members. No member should in this matter give way to indolence or act improperly.

3. It is proper for this Sabha, nay, absolutely essential, that as this is a work of the highest merit and universal benefaction, it shall be performed with similar zeal, energy, gravity and broad mindedness.

4. This Sabha of the said twenty three Aryan gentlemen should, after my demise, be deemed to be my representative in every respect—to which the Sabha has and shall have the same right and control over all my property as I myself have. In case anyone of the said members, influenced by selfish motives and contrary to these rules, or any other person asserts any claim of his own, the same shall be considered to be altogether false.

5. Just as this Sabha has at present according to its capacity, the right to take care of my person, all my property and to improve the latter, in like manner shall it have the right to look to the proper disposal of my body when dead, in other words, when my life is extinct, the Sabha shall not permit my body to be buried or thrown into the water or left exposed in the Jungle. The Sabha

shall make a pile entirely of sandal wood, but if this be not possible, it shall then take two maunds of sandal wood, four maunds of ghee, five seers of camphor, two seers and a half of agar tagar (aloe wood), and ten maunds of fuel and having made a Vedi (pile) in accordance with the directions of the Vedas as described in the Sanskar vidhi, shall reduce ceremony apart from this shall be performed in any way opposed to Vedic rites. If the members of the Sabha be not present at the time, any one who is present may perform the ceremony as described above and recover the costs from the Sabha and the Sabha shall pay the same.

6. This Sabha during my life time and after my death, can expel any member, if it considers such action proper and can appoint any other fit person who is a Samajist and an Arya in his place, provided that no member of the Sabha shall be removed from the Sabha unless and unitl impropriety of conduct is exhibited in his actions.

7. In my place, any action that may be taken by the Sabha in the following matters, viz., the dragging of this Will or the observance of its objects and rules or the removal of any member and the appointment of another in his place, or the adoption of any measures for the removal of any trouble or difficulty of mine shall be with the unanimous approval of all the members. In the event of there being difference of opinion amongst the members, the decision shall be in accordance with the opinion of the Majority, the President of the Sabha always having two votes.

8. At no time shall it be within the power of the Sabha to dismiss more than three of the members after having judged of their misbehaviour without first nominating substitutes for those three.

9. Should any of the members of the Sabha die or, having renounced the above rules and the Vedic Dharma, act in opposition, it would be proper for the President of the Sabha to remove the said member with the opinion of all the members, and to appoint in his place, another Arya who is fit and is an adherent to the Vedic Dharma. Until then, save the ordinary an adherent of the

Vedic Dharma. Until then, save the ordinary business (of the Sabha), no new business shall be taken in hand.

10. This Sabha has full power to take all steps and devise original plans, but in case the Sabha has not full confidence in its own deliberations and counsels, it may call for the opinion of all the Arya Samaj's by letters, fixing a date for the purpose, and act in accordance with the opinion of the majority.

11. The President of the Sabha shall anually or half yearly, give information by printed letter, to all the members, of the changes in the management of the Press, the approval and disapproval of work done, the dismissal and appointment of any of the members, the examination and checking of receipts disbursements and stock and other matters of weal and woe.

12. No disputes connected with this will shall be taken to the law courts. This Sabha should decide them itself according to Justice. In case, however, it is beyond its power to do so, it may get the matter settled by resort to the law courts.

13. If, in my lifetime, I decide to give pension to any deserving Arya and get a deed executed and registered to this effect, the Sabha shall accept it and give effect to it.

14. If some special profit or beneficial progress results therefrom or important consideration of philanthropy or public welfare demand, I, and after me the Sabha, shall be fully and at all times competent to add to or take out from the above mentioned rules.

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( 30 )

# RAMA'S BLEMISH

## (From letter to Munshi Bakhtavar Singh dated 12th September, 1880).

**All that I can say about Rama is that she has read Sanskrit grammar (kavyalankar etc). She is intelligent. She can speak and**

deliver a speech in Sanskrit. But she has some blemish which is not worth telling any one. This is what made the members (of the Arya Samaj) ignore or avoid her. I tried my best to reform her. If she is lucky, she will improve and would be greatly honoured. The women folk will also immensely benefit from her. Dont get this account of Rama published anywhere. She will be miserable.

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( 31 )

# THEN AND NOW

## (From letter to H P Madam Blavatsky dated 21st November, 1880)

I received your letter of 8th October, 1880 in Dehradun sent through Babu Chandilal Rais of Meerut. I am replying your letter point by point with utmost sincerity.

I have always acted in accordance with the relationship we have established and understanding we have reached during your correspondence with me from America and also your subsequent meetings with me in Saharanpur, Meerut, Banaras and again in Meerut. But I don't think that you have acted accordingly. Where is that attitude which you showed when you wrote your first letter and later when you met me ? You can judge it for yourself. You had written to me that you wanted to learn Sanskrit to receive instructions from me and to make your society as the branch of Arya Samaj. Those letters have been printed and their contents are well known. I have also got the copy of those letters which I had sent to you. Did I not tell you during my talks with you in Meerut in the presence of others that there is nothing in the principles of your society which is not to be found in the principles of the Arya Samaj ? I had stated the same thing in my letter which I had written from Bombay. I still hold the same view and tell others that there is no need for the members of the Arya Samaj to join your society for religious or any other purpose. Have you and Col Olcott not stated in your writings, discourses and discussions that no where can be found the true dharma, true knowledge and true reform as in the Vedas and shastras of the Aryavarta and its people.

Now just consider whether the theosophists should join the Arya Samaj or the members of the Arya Samaj should join the Theosophical Society. Tell me whether I or any other Arya Smajist even persuade any theosphist to join the Samaj ? And just think for a moment what you have done and what you are still doing ; what effort you have made and what persuation you have used to admit Arya Samajists in your society ; from how many you have already taken membership fee of Rs. Ten each !

Even after our talks about this matter, had you not tried to persuade Cheddilal to become a member of your society ? Had you also not written to him in this connection from Simla ?

This is why I had openly told everyone in Meerut Arya Samaj that if you or Col. Olcott or any other theosophist suggests anyone to join their society, the reply should be if the principles and objects of The Arya Samaj and the theosophical society are the same, then we and they are already one ; that if the principles are different then it is not necessary for any Arya Samajist to join any other society as the principles of Arya Samaj are sound till they are proved otherwise. Now tell me whether what you say is right or what I say is right. And I did say at that meeting that the friendship and affection that can exist among the people of our own country cannot be expected among our people and the foreigners I did say it and do say and will say it because according to SIDHAM BAHIRNGAMANTRANGA those who live in the same country, speak the same language, marry in the same country have more affection for each other and benefit more dealings than those who have friendship with foreigners. Those having difference in all these things stated above will naturally have less friendship and love. There is no room of doubt for this. Just see what difficulties arise in my dealings with Europeans owing to difference of language.

On the second day too I briefly mentioned it ; for, diagnosis and proper treatment are necessary in the case of a patient, but not in the case of a healthy man. We have always regarded and still regard Theosophists belonging to a branch of the Arya Samaj

as brothers. We have never persuaded them to become members of the Arya Samaj or collected membership fee of Rs. 10/- each from them. Nor shall we ever make such effort. We only love them and work for their welfare to the best of our capacity. However if someone not belonging to either of our associations wants to join Arya Samaj on his own after hearing our lectures, we will not refrain him from doing so.

You have stated that except me many Arya Samajists of Bombay, Lahore and other places have joined your society but you never asked them to do so. This is not true. You had certainly asked Arya Samajists like Munshi Samarthdan in Bombay and Pandit Sunderlal in Parayag to become your members. I bear witness to this. You claim that you respect all religions but some of them are against the principles of Arya Samaj. You also claim that you admit followers of these religions in your society without interfering with their faith for the sake of universal brotherhood. May I ask you what is your religion ? If you say that your religion is entirely different from others, why should persons belonging to other faith join your society ? As the night and day are opposed to eaeh other, so are the religions. If on the other hand, you claim that your religion is not different from others, what is the need for others to join you because their religion and yours are the same ? The Muslims, for instance, call all outside their religion as 'kafirs' and say that they cannot be friends with them. How can persons belonging to such religions be the members of your society to encourage brotherhood ? For, if they have affection for you and make friends with you in perfect sincereity. then they lose their own religion. If they strictly adhere to their own religion, they cannot become your brothers for both things cannot exist at the same time. I want you to answer all these points that I have raised. We may arrive at some definite conclusions only when we have face to face discussion.

Was it not wholly untrue for you to say that I have been one of the most respected members of your society for about two and half years ? Please tell me when had I sent in my application for the membership ? Or when had I ever orally requested you for the

same ? Have you forgotten that in my letter from Bombay. I had clearly affirmed that I never accepted, nor do I accept or will accept in future the principles of any society or association other than the enternal Vedic faith of Aryavarta contained in the Vedas. This is my soul's belief. I cannot renounce this belief or act against it even if I were to lose my life. You have done me a great wrong by enrolling me as a member of your society on your own without my desire or consent. How can this be true ?

Have you forgotten that at Meerut when both you and Mulji Thacrsey were present, I asked Col. Olcott why he included my name among the members. I admonised him never to do such a thing in future and also warned him that if he did, it would not be acceptable to me The Col. had then assured me that he would not do such thing again. Then I sent you a letter from Bombay asking you to cut off my name from whereever you have entered it as a member. In spite of all this, can anyone believe what you have written in your letter ? How surprising is it that you come to India to become my disciple but now you want to become my guru or Acharya. Is it proper for anyone to do such contradictory things ?

Before September 1880 I never knew that you do not believe in God as a Creator and Maintainer of the universe. It was only from my friends Parmod Das and Dr. Lawarus that I learnt about it during our Banaras-meeting. In fact when Parmad Das told me that madam does not believe in God and that she is an athiest, I only told him that he must have misunderstood you. Then I asked him to confirm it from you and after talking to you on this topic, he told me that you do believe in God Is this untrue ? Nothing done by me to you can cause separation. On the contrary, what you do towards me gives rise to differences. I looked upon you like a sister or a friend and will think so till something unsual happens, for I and all aryas have always believed and will continue to believe that ordinarily all Indians, Englishmen, Americans and others should have brotherly and friendly relations with one another in a truly religious and not in an irreligious manner. Whatever Englishmen in India Government officials or businessmen, think of

Aryavarta or in whatever way they may look upon me, I, on my part, have dealt with all mankind with good will and will continue to do so.

As to their saying that they see no reason why they should treat the Arya Samajists other than Swami Ji as brothers, they may say so till they come to know the ancient history of the Aryas, their work, progress, education, achievements, their justice and other good virtues and till they know the true meaning of the Vedas and other shastras Time, however, will come when they will give up their prejudices. I offer thanks to God that we have been able to get rid of discord and evil ways, superstitions and the troubles made by the Jains and the Muslims, and have gained some independence which has anabled me and other men to write good books and practise our religions. If the Queen Empress, Parliament and Indian States authorities had not been righteous ond good hearted, it would have been difficult for me to write a commentary on the Vedas. In fact it wonld have been difficult to keep this body. I therefore thank all of them,

You would recall that in reply to my letter from Banaras you had stated "Even if you give up Vedas, we will not." This declaration deserves our praise and thanks. How wonderful it will be if all Europeans join us in these good things. If, however, they don't join, the Aryas and the Arya Samaj have nothing to lose. We consider our progress in the progress of others. This is our desire, aim and wish. Anybody can say that so and so believes in God to be protector and door and, therefore, we should not have affection for him. But this cuts across your society's where chief object is to look upon everyone as brother. Consider carefully and see who is to be blamed for the cause of discord. Our chief aim is to do good to the world and harm to no one. We can also say that if a Theosophist works against the Arya Samaj, we don't lose anything; but he, by destroying his own aim of brotherhood, does harm to himself. We endeavour to convert unrighteous people by good will into righteous people and to exercise brotherly affection for them. We do this and will continue to do so as far as it lies

in our power. Now you may after considering your past dealings do what you think is in your interest.

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( 32 )

# SOLUTION TO UNEMPLOYMENT PROBLEM

(From letter to Lala Mulraj dated 30th November 1880)

There are many educated persons who do not get employment or find it difficult to earn a livelihood.

Their condition makes me think of opening an institute of arts and crafts. Everyone should contribute one hundredth part of his income to such an institute. From the fund thus raised, either the students should be sent to Germany or teachers should be called to India from there. Whosoever benefits from this fund and learns a new trade or crafts, should give a pledge to contribute some money for the samaj or this special fund for 12 years. Such a plan is under consideration and I will let you know when it is finalised.

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( 33 )

# POPE'S PRINCIPLES DIFFERENT FROM MINE

(From letter to S. Olcott and H.P. Madam Blavatsky dated 17th March, 1881)

I received madam Blavatskys letter of 17th January 1881.

At all times I say one and the same thing and do not change.

If you have not changed your belief, you might have concealed it from me. I am sure you did believe in God when you last

talked to Takhurs. Of course, your talks with me in Meerut showed quite the contrary.

I do not want to oppose anyone in the world except those who act in an unrighteous and unjust way. Arya Samaj is based purely on the acting contained in the Vedas. The concept of brotherhood which is your main ideal cannot be achieved in practice till the religious prejudice and hatred disappear from the world.

You still misunderstand the principles of Arya Samaj. As I had told you earlier where the principles of a society are in accord with those of the Arya Samaj that society does not differ.

When a society's principles are different then that society cannot agree with the samaj. Two contradictory things cannot both be true : only one of them can be true. Truth and untruth are opposed to each other. You have often repeated in letters that Pope's principles were similar to mine. In fact, there is as much difference between the two as there is between the earth and the sky.

While the principles of Arya Samaj are in accordance with Truth, Pope's principles are opposed to it and are motivated by self-interest.

In 1887, I had told Olcott in Saharanpur that since I have no one with me who knows English well, I find it difficult to reply letters written in that language However if he wanted me to reply letters written in English, he should send me its Hindi version also. I am a scholar only of one language and I find it difficult to communicate in other languages. When Col. Olcott was my representative in the general Council, where was the difficulty in writing on my behalf ? He could have done what he wanted. Whosoever be the person concerned, keep friendship with him only so long as I find him acting justly. When I see him acting otherwise, I break off with him whether he be Harish Chandra or anyone else.

I have not forgotton any important point. When your diploma came, it only implied that yon wanted your Theosophical

Society to become the branch of Arya Samaj. Since the position has now changed, there is no use to talk about it. When you diploma came. I had only sent its acknowledgement. I had not accepted your membership.

Just as your society does not enrol wicked persons as member Arya Samaj also does not admit such persons. See the Seventh principle of Arya Samaj. Is it not mentioned there that all tought to be treated with love, justice and righteousness with due regard to their merit ?

I do not wish to found any new religion. I only preach the eternal Vedic faith. If someone does not accept it, it is he and not I who will suffer.

Just as you have true affection for me, I have the same for you. Not only for you alone do I have such affection, but for all good persons.

It is very good to a cooperate with each other for the welfare of the world. I teach the Vedas to the best of my capacity. I do not care for any position except that of a preacher. You mention me sometimes as a member and at other times as some one else. I do not hanker after any credit or praise. What I aspire after is something much begger and I hope to accomplish it with the mercy of the Almighty Lord the cooperation of all good persons and Scholars.

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( 34 )

# TEACH MORE SANSKRIT LESS ENGLISH AND URDU.

## (From letter to Seth Nirbhaya Ram dated .....)

I have come to know from the letter of Munsi Kalicharan Ram Charan that in your "pathshala" (sanskrit school) more importance is given to the study of English and Urdu than to Sanskrit which is the language of the Aryas. Thus the very purpose for

which this institute was opened is not served by it. Thus thousand of rupees spent on it are being wasted.

I have not yet seen the examination papers or the result sheets.

You know that for a long time Sanskrit has been neglected in Aryavarta. English is taking the place of Sanskrit as the mother tongue of the people. Enough is being done to propagate the study of English on behalf of the Emperor whose mother tongue it is. Not can be compete with the Emperor in this respect. You and I need not do anything for English. But there is much to be done for promoting the study of Sanskrit which is our mother tongue from the ancient time and which has now no support. It was only with this in view that this institute was set up. And it is your duty to keep an eyeon the complete fulfilment of this aim.

To achieve this aim, out of a total time of six hours of study daily, three hours should be devoted to Sanskrit, two hours to English and one hour to Urdu and persian. Every month examinations should be conducted by Pandits from outside the institute. Question papers along with answer sheets should be sent to me reguarly.

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( 35 )

# SOME TIME FOR THE COUNTRY

## (From letter to Lala Mulraj dated 12th Nov. 1881).

Since there is no English scholar around me, it is impossible for me to have my book "GO KARUNA NIDHI" translated in English.

When you cannot exert yourself even this much, how can you expect the Arya Samaj to progress ?

I wish you to undertake this work. The translation should be rapid and accurate. It seems you found no time for it so far.

Some time must be kept apart for the progress of the country When you people won't cooperate what shall I be able to achieve alone ?

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( 37 )

ADVERTISMENT LETTER

# THESOPHISTS EXPOSED

Our guess based on the earlier letters of the theosophists and our subsequement meeting with them that Aryavarta will benefit from their contact have proved wrong because :

1. They have now gone back from their earlier declaration that the Theosophical Society will be the branch of the Arya Samaj.

2. They had declared that they were coming to India to accept the eternal Vedic Dharma expounded in the Vedas and become the pupils of Swami Dayanand Saraswati and to learn Sanskrit, They did neither of these things. They do not believe in any religion. Nor do they have any intention to study any. They have not started learning Sanskrit yet. Nor is there any hope that they would do so.

3. They had earlier promised that the money received as fees from the fellows of their society would be utilised for the Arya Samaj. A good number of books will also be gifted to the Arya Samaj For from honouring these commitments, they have even swallowed Rs. 700 sent to Harishchandra Chintamani and later recovered from him.

Not to speak of gifting the books, Col Olcott and Madam Blavatsky took without compunction or shame, Rs. 30/-from Babu Chhedi Lal and Shiv Narayan, members of Meerut Arya Samaj, for the book they had given them despite the fact that these members had spent hundreds of rupees over them during their visit to Meerut.

They also did not take into account the hospitality extended to them by members of the Arya Samajs in Amritsar, Saharanpur and Lahore during their visit to India.

Ignoring all this they wrote that they had greatly helped Swamiji and blamed him for not acknowledging their help. If they have really given and help, why do not they disclose it ? If they are silent, who will believe them ?

(4) First in their letters from America and them during their personal meetings with Swami ji, they had expressed their faith in the existence of God. Later both of them denied this faith in the presence of Swami Ji and other gentlemen Is it not self contradictory ? When Swamiji challenged them to diseussion, the rcfused.

(5) Before coming to Aryavarta they had a letter published in "Indian Spectator" (Bombay) on July 24, 1878, in which they said . We are neither Budhists nor Christians nor do we believe in Brahminism as commonly understood, but we are of the Arya Samaj and that we give heart and Soul to the advancement of its holy and beneficient work : that will include everything ? Now they have given out that they are Buddhists and have been so for years. Is it not deception and cheating ?

Their letter of January, 1880 proved that they were theists at that time And eight months later in September they declared in Meerut that both of them were atheists. What is it if not deception ?

(6) On arriving in India they first accepted that the Theosophical Society was a branch of the Arya Samaj Then subsequently they said that the principal Theosophical Society was not a branch of the principal Theosophical Society. But their respective units dedicatcd to the propagation of the Vedic ideals will be common to both the Arya Samaj and the Theosophical Society.

Contrary to this later statement, they now declared that they are outside the Arya Samaj. Are their actions not contradictory ?

When they formed the society in Bombay, they enrolled Swami Ji as a member without his applying for the membership either in writing or orally. When they met Swamiji along with Mulji, Swamiji took objection to this and asked him to delete his name from the list of members. Col Olcort promised to comply with his suggestion. However when they met him later at Banaras, they had not till then removed his name. Swamiji then wrote a strong letter telling them to remove his name at once from wherever they had written it. They then sent him a telegram asking him "what to write then". Swamiji replied by telegram that he was a preacher of the Vedic Dharma and that he was not a member of any other society. On this madam Blavatsky sent him from Simla a letter which cannot be approved by any civilized society.

Was it proper for them to make him a member on their own without his knowledge consent and without his applying for the membership ?

They promised in Meerut (Sept. 1877) that they would not press any member of the Arya Samaj to join their society. But before two days had passed they pressed Babu Chhedi Lal who accompanied them to Ambala to become their society's member and again write a letter to him from Simla in this connection.

There is no need to write more about them for the intelligent. This specimen of their behaviour should be enough for them to reach their conclusions.

The purpose of this advertisement is to make it clear that there is no advantage but only disadvantage for Aryavart and the Arya Samaj in keeping any contact with them or their soeiety.

They should know their innerself better but if it were really pure, I really wonder why their behaviour would have been so self-contradictory.

Aryavart and the Arya Samaj should better entertain no hope that any good would come out from their contact as they are utter atheists, deceptive and selfish persons.

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( 39 )

# REMARRIAGE AND NIYOG

## (From letter to Lala Jiwan Das Dated April 29, 1882)

There is no sin for a widow who had no sexual intercourse with her deceased husband to remarry. For other widows no sin is involved if they opt for "NIYOG".

Any thing contrary to this is opposed to the Shastras and results in great misery.

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( 40 )

# GROWTH OF CHURCHES

## (From letter to Babu Nand Kishor Singh Dated 31st May 1882)

It is a matter of great regret that many churches have sprung up in Jaipur. The Christian missionaries are constantly speaking ill of great persons like Rama and Krishna and misguiding many by their deception.

The Maharaja, other noble men and the Pandit are making no effect to remove them. Some persons like the Pandits are putting obstacles in the progress of the Arya Samaj that you had set up there for the promotion of truth and the Vedic Dharma.

Good persons like you will be able to contribute to the progress of the samaj and thereby benefit the entire world only if they keep firm faith in the true religion based on the teaching of the Vedas. Otherwise it is very difficult to achieve progress because there are many wicked persons, cheats and frauds. But if the foolish do not give up their wickedness why should the intelligent and the righteous give up their righteousness and plunge themselves into the sea of sorrow ?

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( 41 )

# HAVE PATIENCE

(From letter to Lala Kalicharan dated 16th June 1882)

We got the information of the death of Lala Ram Charan. It is indeed a cause of great misery for family members. But all of you are intelligent and I hope you would have patience.

Both the ignorant and the enlightened are alike in happiness. It is only the sorrow that they behave differently. The former are overwhelmed in grief while the latter keep patience. In fact, this is the benefit of knowledge. Now, keep patience and get rid of this sorrow soon because living in sorrow is very harmful.

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( 42 )

# MEMORIALS FOR ARYA BHASHA

(From letter to Babu Durgadas dated 17th August 1882)

It is a matter of great regret that while memorials have been sent from the Punjab to the commission set up to consider the questions of the use of "Aryabhasha" (Hindi) for the official purpose, such memorials have not been sent from "Madhaprant" Farukhabad, Kanpur, Banaras etc. A letter from Nainital received yesterday on this subject convinced me that no such memorials had been sent from the Western part of the country I have been asked to make an effort in this direction. Now tell me how can I alone travel everywhere ? There would have been no worry if this were the only work. It is therefore proper for you to get in touch with persons in Madhyadesh through correspondance and have the letters sent from Banaras to all other cities and villages wherever you have any contact. This is not the work which can be accomplished by one person. If we lose this opportunity, it will be difficult to get it again. With the completion of this work I hope the foundation of main reforms would have been laid. Since you are yourself an intelligent person, there is no need to write more.

How many signatures have been obtained for cow protection ? It is very important to pay attention to this matter. It is a matter of great pleasure that these two issues have come to light. It is, therefore, proper for all Aryas to work for the accomplishment of these two tasks in right earnest dedicating themselves whole-heartedly to them. I am more and more convinced that these two great tasks have sprung up for the welfare of the Aryas.

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( 43 )

# PUBLISH NO DRAMAS

## (From Letter to Lala Kalicharan Dated Oct 16th 1882)

It has come to my notice that you are publishing some dramas in the Arya Samaj Magazine. This is highly improper. This is Arya Samaj and not "Bharua Samaj" (an organisation of imps). Your publishing dramas in such a magazine is acting like an imp. Therefore, it is not proper to behave like this.

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( 44 )

# SPECIAL RULES FOR A KING

## (From letter to Maharaja Sajjan Singh of Udaipur)

He should enter the court room in a cheerful and merciful mood and spread happiness among all present there – the plaintiffs, the defendants, the state officials and the visitors. Raising his rights hand, he should remove their apprehensions and fear. After taking the seat of justice, he should with eyes closed, pray, "Oh, just, All knowing, Ever-present God, may You show us grace that we may never do injustice overcome by passion, anger, partiality, fear or sorrow. May you be so kind" He must never forget that greed lies at the root of all passion (Kama) and injustice. He should keep greed away from himself and not let it come near him. He should be neither an enemy nor a friend of any one, but ab-

solutely neutral. Just as God and the apta (perfect men)., do, he should treat all in the same unvarying way, free from all partiality.

Every week, Thursdays should be allotted for the hearing of civil suits, and Sundays for criminal cases. He should give full consideration, uninfluenced by partiality, to what the plaintiff, the defendant and the witnesses say. He should put them on the strictest oaths. The witnesses must be kept separate from one another. Tutored witnesses should not believed. He should make it known that those who tell lies, accept lies, and act falsely will receive neither respect nor happiness in this life, nor in the next. In this short life, the righteous, that is, those who speak the truth, think the truth and act truthfully, will as a result gain satisfaction of their desires, and salvation; and those who tell lies, think lies and act falsely, always become miserable. Therefore, no one should act against his own self and the Almighty by telling lies. One must say what one has got in one's heart. The judge should try to know what they have got in their hearts by studying their attitute and demeanour. He should listen attentively to and reduce to writing the statements of all, even of impudent or loquacious persons, as well as the questions put by a barrister or a vakil and their answers. He should clear the points by putting proper questions himself. If after all this, he is unable to arrive at the truth, he should examine the respectable and experienced men and women of the locality, where the untoward happening took place. If an enquiry is being made from a woman behind the purdah, he should make sure that no person other than the one wanted for the purpose is speaking. When she is before the judge, nobody should gaze at her or frighten her or joke with her. If, inspite of all these things, he is unable to arrive at the truth he should try to know it through righteous emissaries. Having known the truth he should give his judgement against the wrong doer and inflict on him punishment which he deserves, and should show respect to and decide the case in favour of the innocent. The defeated party should not be insulted but should be told that what he had done was not expected of him, and that having been born in such and such family and to such and such a person he had done such an unworthy act which was

a matter to be regretted, and that if he had not committed such an act he would not have got such punishment. If a rogue or a person, wronged utters any improper word, it should be calmly borne. One must always protect one's person in every way possible, and should try to know other people's inmost wishes as well as their outward intentions. However much a man may entre or may give crores of rupees, one should never do an injustic, By acting all this way. a ruler's prestige, reputation, resources and authority will be enhanced. He shoulddecide with perfect justice all disputes about land, money, trusts or boundarise whether oral or documentary as well as cases in which injuries have been caused by the use of physical violance or abuse. He must organise the judicial department on the lines laid down in the eighth and the ninth chapters of the Manusmriti which prescribe eighteen ways of doing justice.

All this judicial work should be finised by 4 P. M. Then after taking rest for fifteen minutes, he should deliberate on State affairs with proper persons up to 5-15 p. m. and should give audience to the public. If he had taken his morning meals at 10 a.m., he should after tattending to other necessities, take his dinner by 6 p. m. in summer, and go for a walk to a place where fresh air can be had. If he is inable to walk he should go in some conveyance. In winter, however, he should take his dinner after prayers. In other words, during summer it is proper to go for a walk and say prayers after 8 p. m. having taken food. In winter, he should have his walk and say his prayers between 5 to 7 p. m. and then take his dinner by 7-30 p. m. After this, he should observe silence for fifteen minutes, but wash his hands and rinse his mouth and then lie down both on his right and left sides and then get up. Then from 7-45 to 9 p. m. he must hear from his representatives, report about his own and foreign territorics with which he keeps relations and give suitable instructions to serve his purposes. From 9 to 10 p. m. he should listen to a statement of income and expenditure and make appointments for the following day. Then in half an hour he should bid cheerful farewell to his ministers and friends, and go to bed at 10-30 p. m. He must thank the Almighty at that time,

praying that the next day and night may pass as happily as the preceding one.

On Tuesday, he should hear complaints against the high handedness of State officials, from which the public or state servants have suffered. On three days, viz Wednesdays, Fridays and Saturdays he should by himself or in consultation with loyal and right-minded ministers who are well-wishers of the country, think of and and devise ways and means for the progress of the State and the Physical well being of the people.

## SPECIAL INSTRUCTIONS

1. The husband and wife should greet each other whenever they meet and behave in such a way that their love goes on increasing.

2. After sexual intercourse, the husband and wife should take bath and a glass of mildly boiled milk made fragrant with saffron (kesar) after it is cooled. Then they should take a beetle each and go to bed separately after washing their mouths.

3. Both should dedicate themselves wholeheartedly to the pursuit to knowledge, practice of dharma and the welfare of the people.

4. They must not allow themselves to be dragged into any religious controversies. They should follow themselves and guide others to follow the Vedic Dharma which is impartial.

5. In their own country and in other countries so far as possible, they must not allow any one to embrace any religion which is against reason or true knowledge.

But if someone does not listen to reason or persuasion, it should be deemed that person's misfortune.

6. If a wicked person does not give up his wickedaess, why should a good person abandon his goodness ?

7. Rely always on the policies contained in the Vedas, and the shastras aud enunciated by the Aryan statesmen. Do nothing to promote any language other than that of the shastras nor make any one else do so.

The foreign language may be learnt to have foreign relations with others who are politically more powerful and who are ignorant of our langnage.

8. Never give orders without proper consideration. But once such orders have been given, ensure that they are carried out within the time fixed for this purpose.

9. Those who carry out such orders with sincerity and devotion within the specified period should be regarded and considered for promotion; and the rest should be demoted or punished.

10. None should be given any position big or small-till his ability has been tested and his qualifications found satisfactory. The indignent and the greedy person should not be given a big position in the beginning. Nor should relations or intimate friends appointed in the same department.

Work should be got supervised by those who are righteous and competent.

11. The state officials who follow the Vedic dharma should not be put under the authority of the followers of other religions.

Leaving aside a few key posts in which administration of justice is involved or scope for taking bribe exists, other posts may be filled by persons belonging to other religions provided suitable candidates from within the Vedic Dharma are not available.

12. Those who serve the state faithfully and deligently for thirty years should be given life pension equivalent to half their salary If such employees lose their life in war, their wives and also their minor children should get such pension. When the children attain majority, they should be suitably employed in the royal service. While the pension can be stopped in case of such children the widow should continue to get the maintenance for her life. This, however, can be half of what she was getting earlier after the employment of her children.

13. All children in the state should be given education and they be asked to observe celibacy (brahmacharya) strictly.

14. Marriage should be allowed only the boy reaches the age of 25 and the girl 16. The bride should choose the bridegroom.

15. The king should go on increasing prestige and authority. He should ensure that they do not diminish.

16. He should not give up what is due to him nor should he covet what is due to others.

17. He should take one sixteenth part of the plunder obtained from the enemy by his soldiers. But of the resources and property which victory brings he should distribute one sixteenth part, however, large it may be, among his army and retain the fifteen sixteenths for the state.

18. An enemy wounded in the battle must be protected and given proper medical aid. Never should weapons be used against the old, the infirm, the distressed, the coward or the one who has sought protection. The enemy should in no case be humiliated or disgraced after his defeat.

But while good treatment should be meted out to the enemy, he should not be released and given full freedom.

19. The king should aspire to acquire what he does not possess, to preserve what he has acquired and go on increasing what he has accumulated. The wealth thus accumulated should be spent on the expansion of knowledge and Dharma, charitable activities and the welfare of the orphans.

20. Money should be spent on the education of the progeny but not on marriages and deaths.

21. The king should avoid the company of prostitutes, mistresses, jesters, flatters and "Charans". He should also keep himself a way from frivolities, dances and false praise.

22. He should marry only after reaching 25 years of age with a woman of similar disposition and nature and confine his sexual relations with her Such relations should also be restricted to suitable occasions If he has, by mistake, married more than one woman, he should treat them all equally without showing favours to anyone in particular.

23. He should make no discrimination against any one of them in regard to food, clothes and jewellery and thus leave no scope for any ill feeling or jealousy among them. He should also ensure that others also treat them equally.

24. If any of the co-wives is blest with a son, all of them should regard themselves as mothers.

25. The king and the queen should so behave that their mutual love and their love with subjects goes on increasing. They should not do anything to the contrary.

26. He should always keep himself informed through the royal emissaries about the good and bad attitude of both the state officials and the public and make positive efforts to encourage good intentions and discourage evil ones.

27. The punishment meted out to a state official in case he commits a crime should severer to the one meted out to an ordinary citizen for the same offence because it is more desirable to stop the evil doings of a lion than that of a goat.

28. The system of taxation should be so framed as to promote the happiness of the peasant and others. Taking into account the role of farmers in the prosperity of the country, the king should treat them as he whould his own children.

29. Force should be used to subdue the enemy only when the king has failed to win him over by other means including appeasement, conciliation or creating discord.

30 Never should a king antagonise or quarrel with a righteous person or hesitate to fight the wicked.

31. Every decision should be taken in accordance with the majority of the members of the council consisting of righteous persons.

And in regard to orders affecting the welfare of the public, their representatives should be consulted and their suggestions widely circulated for public reaction. After this the suggestion found good should be adopted and the rest rejected.

32. The king should regulate his familys ordinary and extra ordinary budget according to fixed rules.

33. If some monthly payment or landed property is given to somebody in charity or in recognition of his merits, the grantee should be allowed to enjoy such grant only during his life time and that also till he makes a proper use of such gifts.

34. Even if some agreement has been reached with the ancestors for any such charity, it should be stopped forth with In case his descendent violates the conditions of the grant because sand is given only for a good cause.

35. But if such money is withdrawn from a wicked person, it should not go to fill the king treasures but transfereed to a deserving person in the same family. But if that person also turns out to be indulgent and indolent, the money should be given to someone else not necessarily belonging to the same family.

36. If the descendent of a grantee is more able than the grantee, the amount of grant should be raised by giving him a share out of the grants of the unworthy ones.

37. If the dispenser of justice (Ruler) becomes unjust, state officers and good people from the public should meet him and advise him to refrain from injustice. If, however, he does not heed to their advice, he should be replaced by some competent person from the same family But such appointments should be made with absolute impartiality; for the ruler is invested with powers for the good of the state, the promotion of education and the propagation of knowledge and for their abuse.

38. The ruler should set apart one tenth of the state's income for religious and charitable purpose. From this money teachers and missionries should be engaged to propagate the Vedic Dharma. In the event of adversity, this money should also be used for protecting the state and its orphans.

39. Out of the nine tenth of the income, two tenths should be deposited in the Reserve Fund two tenths should be spent on royal family, three tenths on the army; one tenth on public works and one tenth on science and technology.

40. The administration of the State should not be entrusted to one persone. It should be carried out by the state officials in collaboration with the representative of the public.

41 No one should show the slightest disrespect to the Rular by thought word or deed. The king should be considered next to God—and so also the chiefs by their subordinates even if some of them might have better qualities.

42 The Chiefs, however, dear and near to the king, should treat his orders as sacred as their own breath and carry them out strictly. And if some one shows disrespect to such orders, he should be treated as an enemy. Disobedience of the orders of the state or negligence in carrying them out, should be punished as hostility to the State.

43. The king should give orders after full consideration of the public good But once orders have been given, all efforts should be made to ensure their fulfilment.

44 Without bothering for his own soul or the body the king or the state official should look upon true polity as the ruler or chief authority.

45. Three councils should be constituted for the proper conduct of the state. They should be : The State Council, the Educational Council and the Religious Council.

46. State Officials and leaders of the public should be represented on these councils The state officials should promote the interest of the state, leaders of the people should safeguard the welfare of the public. All laws should be enacted after consultation with these councils.

47. None should violate the rules and regulations passed by these councils. One who violates them, should be punished and humilated·

48 All state officials should acquire the knowlebge of their duties and deligations by the study of the Vedas and other Shastras. They should particularly read the seventh, the eighth and the ninth chapters of the Manusmriti, which deals with the duties to be performed in an emergency, and also the teachings of the sage Vidur. They should spread kuowledge of these teachings and act accordingly.

49. Whatever laws or regulations are to be passed, they should be passed with the agreement of the above councils and in accordance with the teachings of the Vedas.

50. Since the conduct of the common people is moulded by the disposition behaviour zeal and strength of the ruler, it is the duty of chiefs always to act in a righteous and just manner, and give up unrighteous act conduct. The chief is responible for the conduct of the people and must bear the consequeness of it. The Chiefs should, therefore, conduct themselves after fully considering what they do.

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( 45 )

# RESTRICTIONS OF LECTURES IN SAMAJ PREMISES

## (From letter to Shyam Sunder dated 19th December, 1882)

Please ensure that lectures which go against the principles of the Arya Samaj are not delivered in the premises of the samaj build-

ing. This should be done immediately. I do not bother if people speak ill of me because it is in the nature of malicious persons to speak like that and for the noble man to pardon them. What harm can such persons after all do to me ?

You know persons like Munsi Indramani and Jagannath better than I because SAHVASI VIJATINAT CHARITRAM SAHVASINAM (The fellow being knows the character of his companions well)

So they act only in accordance with their nature—let them do as it pleases them

Now they have played another mischief. They have published an advertisement saying that Ram Sharan Das and I have grabbed the money donated for fighting the court case. What a white lie is this ! Publication of such things would only bring disgrace to them persons like Jagannath should not de consinered members but blots on the fair name of the samaj There is no hope of the reformation of such persone who appear to be good in the beginning but turn out to be vicious at the end. When their secret is disclosed, they will be discredited by everybody

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( 46 )

# THE SOURCE OF HAPPINESS

## (From letter to Ravraj Tej Singh)

Nothing gives me more happiness than the propagation of true religion and working for the welfare of the country.

To be born a human being, to be born rich, to be a great scholar or a king actually is the result of such acts as dedicating one self wholeheartedly to the welfare of others, I am glad to notice that you wish to engage yourself in such acts.

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( 47 )

# *LITTLE UNTRUTH POLLUTES*

## (From letter to Gopal Rao Hari dated 8th May, 1883)

I am forwording to you a letter from a Sadhu which I received today.

The Sadhu has written the truth. I do not know what you wrote and from whom you got those facts about my stay in Chittor.

At that time and in that place I had the opportunity to meet the Udaypur Maharaj only thrice. You have written that I met the maharaja thrice every day. You know that I have no time to correct such errors. Though you are truth loving and I have no doubt that you are motivated by the best of intentions and also that you are dedicated to the welfare of others, you better not venture to write about me something you do not know to be correct.

An innocent action is polluted by a little untruth.

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( 48 )

## ELEVATE YOUR LIFE

(From letter to Maharaja Partap Singh dated 22nd September, 1883)

I am extremely sorry to find that the noble Ruler of Jodhpur is a person of indolent habits and that you and Baba Sahib—both possess dieseased constitutions. You are aware that the burden of protecting and furthering the prosperity of a state inhabited by more than sixteen lakhs persons—their elevation or debasement—is dependent on you three. And yet, in spite of this you pay little attention to your body and its health, to preserving your manliness and of doing that will be conducive to longevity of life. This is something painful to contemplate. I wish that you talk to me about your daily routine and reform your mode of life so that you reform not only Marwar but the entire Aryavart itself. Individuals of a superior type like you are not born everyday in the world, and when they are born, they do not live long. Unless you do what I counsel you, you cannot reform and elevate the land. The longer a good man lives the more useful he proves to his country. It is your duty to sincerely think of all this. But of course you are free to choose to do what you like.

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( 49 )

## *SENSUAL PLEASURES CAUSE MISERY*

(From letter to Maharaja of Jodhpur)

O Dhritrastra, it is quite easy to come across persons who fulfil their own end uttering flattering words to their benefactors. But it is difficult to find both the speaker of the plain truth and also the person who is prepared to hear them.

(The victory or defeat of the army should be considered as the victory or defeat of the king).

The contact of the senses which appears like necter in the beginning becomes like poison in the end causing great misery.

You are very intelligent and I hope this would be sufficient for you to understand (what I'm trying to drive at !)

While it is a matter of great joy that you have many admirable qualities, good health, wealth and prosperity, it is regrettable that you indulge in small and petty things For instance, you have not given up drinking, prostitution, flying of kites, races and gambling You've also not started devoting a minimum of six hours to looking after the affairs of the state and also bestowing sufficient love and affection on your wives.

Believe me you alone will be held responsible for all the admirable or condemnable acts that your subortinate do. If you decide not to drink, can anyone induce you to drinking ? The selfish and flatterers wish that the king should be indolent and indulgent so that their personal desires may be fulfilled. But nobody will blame them because :

(When it is the question of blaming, it is the chief and not the others who will be blamed).

What so ever a great man does, that very thing other men also do whatever standard he sets up, the generality of men follow the same. Therefore the chiefs should maintain a very good conduct so that they are not guilty of spoiling the world. I am doubtful if you can continue to live long to render justice to your subjects if you continue to indulge in such habits like drinking which surely cut short one's life These things put an obstacle to the longivity of life, intellectual development health and strength, good reputation, righeousness wealth, fulfilment of noble desires and achievement of emanicipation and also in bringing up the subject as your children as is the duty of a king).

I am, therefore, sure that you would keep yourself away from such wicked acts like drinking and work for the welfare of those close to you.

Nothing can destory the happiness of a person so long as he enjoys good health, keeps good company and maintains goodness in his nature, actions and temperament. The wise take care to award off or avert the obstacles before they actually be set them. What, otherwise, is the difference between the wise and the foolish ? The foolish never bother about such obstacles till they actually confront them when they feel miserable.

.....

The observance of Brahmacharya appears like poison in the beginning, tastes like nectar at the end. That alone is happiness which is attained by knowledge, good thought, practice of the yoga and other good actions.

.....

When a women it treated curses the husband and his family the whole family including the husband ruined.

That family certainly prospers and becomes an abode of happiness in which the husband and wife are satisfied with each other.

Just as the husband is greatly grieved if his wife openly or secretly bears love to some one besides him, so also the wife is also greatly grieved if her husband go to some prostitue or a paramour and this grief brings destruction of the entire family. Therefore, instead of spending your valuable time in the company of the prostitutes or drunkaras apply yourself to the performance of good acts like the welfare of the subjects through administration of justice and dharma.

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( 50 )

# *MISSIONARY MUST KNOW TRUTH*

## (From letter to Bharat Kisan dated 5th August 1883.)

So long as the Updeshak (a missionary) subscribes to a wrong belief himself, he will not be able to condemn and criticise the (wrong) belief of others. It is because he does not receive the divine power from God till he truely establishes himself in truth, the divine power which is necessary for this purpose. Nor can he have any lasting enthusiasm For instance when a person who still believes in idol warship and has no faith in the Vedic conception of God and Dharma, confronts any Christian missionary for discussion he is unable to condemn his religion, he will only be condemned himself. He will meet the fate of a person who while himself given to vices, teaches others to abondon these vices.

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( 51 )

# *SECRET RULES*

## (From letter to the Maharaja of Jodhpur)

After marriage based on mutual choice ( ) husband and wife should observe "brhamacharya (celibacy) for a period varying from one month to 3 months.

2. During this period they should be careful about their food. They should avoid consumption of what is too cold, or too hot or two dry or intoxicating. They should take things which are only moderately heating or cooling and are rich, in nourishment such as milk, sweets, unhusked rice, wheat, pulses, curd, butter fragrant things and those that promote intelligence and strengthen the heart till the time for sexual intercourse. Every month there are sixteen nights when conception can take place. Four day of menstuation period should be excluded. The husband should not touch or look at his wife till the fifth day when she is purified. If there is a desire to have a male child the husband should have intercourse with his wife on the Sixth, eighth (after CD) the tenth, the twelfth the fourteenth and the sixteenth night; and if a female child is desired, the mose suitable period for intercourse is the fifth, the seventh the ninth, the eleventh the thirteenth or the fifteenth night.

3. But within this period intercourse on the eighth, the the fourteenth day of both forthights and on the thirteenth days of the month should be avoided.

4. The time for intercourse is between 10 P. M. and 2 A. M. They should do it on the night when body mind and soul are in the state of joy. After the intercourse both should have a bath and take boiled milk mixed with Shalim Misri and Safrm (orchislatholia safron). The husband or wife must never havc illicil relations with anyone and remain loyal to each other in word, thought and action.

Thus observing their respective dharma, they should work together for achieving "dharma, artha, Kama and Moksha" If even after doing all this conception does not take place, the woman should do Balchandrayana fast and take once at the same hour every day eight morsels of food, each weighing only three tolas or thirty six mashas of one kind of grain, and thus keep the fast for full one month from the 15th to 15th (purnamasi to purnamasi) or from 30 to the 30th of next month (amavasya to amavasya), she must daily perform havan and sleep on the floor. The husband in his turn must strictly observe brahmacharya and protect his seamen. After a month they should have intercourse in the manner given above. It is possible then the conception may take place.

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( 52 )

# DO NOT GRIEVE

## (From letter to Thakur Nand Kishore Dated 17th August, 1883)

Munsi Gangaparsad was very intelligent, enthusiastic, fearless and religious person. Who among the persons who know him will not be sorry for his death.

It is, however, not proper to grieve over something which is not worthy of grief. Grieving over something inevitable does not result in anything except harm in the present and the future.

What is lost is lost. Save what remains. Be always prepared to live upto the principal of the Arya Samaj with great effort, love and enthusiasm and to fulfil its objects whole heartedly. The Almighty lord will do everything good.

(truth ultimately triumphs and not the untruth).

Therefore everyone should engage oneself in promotion of truth.

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( 53 )

# *AVOID THE COMPANY OF PROSTITUTES*

## (From letter to the Maharaja of Jodhpur)

I now wish to stay here only twenty or twentyfive days more, unless some special occasion arises. It is my belief that by coming here, I have caused useless expenditure of your money; for no benefit has accrued to you through me, though all proper hospitaility has been shown to me. As your Highness appreciates good qualities, I have, as I found occasions made submissions to you in writing. As you take these submissions in good part, I take an opportunity to write to you for the third time.

1. The administrative work you are doing, you should continue to do till the end; and, if possible, more attention should be paid to it; for it is the prime duty of rulers to treat the subjects with justice.

2. Care should be taken of the food and other things of the Maharaj Kumar. He should be given every day half a pound of cow's milk mixed with one masha of dry ginger, placed on fire for while and then cooled. Some Brahmi (a medicine plant) should be put into it so that the Maharaja Kumar's intelligence, vigour, energy be increased and his life prolonged.

3 Maharaj Pratapsingh is your Highness's and State's well wisher and should be allowed to continue to do administrative work.

4 This state suffers from scarcity of rainfall. If therefore, on my advice, you perform haven every day and use ghee and other things of the value of Rs. 10,000 a year, and during the season perform it more frequently, possibly there will be more of rain and less of disease.

5. You possess many praiseworthy qualities. If you employ them in administration, the country will benefit and will get credit in the world.

## SECRET PRIVATE ADVICE

1. Your Highness possesses praiseworthy virtues; they are, however, tainted by the following.

2. To love a prostitute named Nanni, much association with her, and little love for your wives are most improper for Maharajas like you.

3. As it is most difficult to get rid of the poision when bitten by a mad dog, so keeping prostitutes, drinking, wasting time in kite flying, playing "chaupar" and doing other frivolous things and associating with flatterers are harmful and destructive of life and credit, and the State. It causes me great amazement that, possessing as you do great intelligence, courage and other good qualities, you do not keep away from such things.

4. Things such as going to the prostitute Nanni's house, and enquiring after her sick mother and others, as well as going on foot holding the reins of a horse in the marriage of a son of a Muslim servant of yours, are disgraceful acts, and in no way bring you any credit. If, instead, you had gone to see Mehta Vijai Singh who was ill, or if you go on foot in the marriages of Sardars of Marwar or the members of the Royal family who are the well

wishers of your Highness and the State, praise, profit and progress will be the result.

5. I am greatly pained when I hear from some body, or read in papers anything critical about you. If you do not commit such blame worthy acts, there will be no ensure of you and we will not feel ashamed before the Europeans. If the late Maharaja, who was your Highness's father, had not married several wives, kept mistress and prostitutes, you would not have done the same. In the same way, the Maharaj Kumar and others who see your conduct might be.....to follow you; for, it is easy for people to copy other's vices but difficult to learn their virtues.

6. Please do not appoint a Muslime or a Christian as tutor to the Maharaj Kumar : otherwise, the Maharaj Kumar will learn their vices and will remain ignorant of your traditional policy; nor will be believe in the Vedic Religion, for the instructions received in childhood take a firm hold, and it would be difficult to get rid of the effect.

7. Allsankars (sacrificial rites) of the Maharaj Kumar should be performed according to the Vedic injunctions He should be kept a Brahamchari till he is twenty five. He should learn Devnagri first and then taught Sanskrit and Arsha literature. This would take less time and labour and give great benefit. After that he can learn English language and the literature.

8. As you have given up the company of Ganeshpuri and others who only teach evil habits, why don't you keep away from prostitutes and sweet-tongued cheats ? As you have, by putting on a cap, payjama, alien dreess, coats and pants like the Muslims and christian, kept yourself away from noble thoughts, you should not in the same way, waste your valuable time and lose your virtues by keeping company with prostitutes etc. You must remember that your person is not for pleasures of the senses and luxury, but for doing justice to your subjects. Please see what do's and don'ts have been prescribed for Rajas in the seventh, eitghth and ninth chapter of the Manusmriti. I trust you will be pleased to listen to these things which are bitter, but which will promote your welfare and will bring salvation to you. It is unnecessary to go into details when writing to most honourable men.

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